

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, SEPTEMBER 16, 1815.

No. 16.

ESSAYS AND PARAGRAPHS,
ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"JESUS WEPT."

JOHN, xi. 35.

THE great author of Nature hath wonderfully endowed man with sympathy and sensibility, which though they sometimes prove the sources of pain and misery, are often productive of the most agreeable, the most delightful enjoyment. Tears are the overflowings of the heart, by means of which it throws off the burthens that oppress it. As showers of rain, are succeeded by a clearer sky, and a purer atmosphere, so are the overflowings of grief or joy in the human breast succeeded by tranquillized feelings and peace of mind. To weep, therefore, is not always an evidence of weakness, and want of fortitude; since there are occasions, when not to weep, betrays the brutal insensibility of stoicism, rather than the calm and rational fortitude of the Christian: Nor is weeping the effect of undefecated misery alone. Poets tell us, and not without reason, of "joy in grief," and of "melancholly pleasure." Thus, with *Ossian*, "the music of Carril was like the memory of joys that are past, pleasant and mournful to the soul:" And the same Poet of Nature says in another place, "pleasant is the joy of grief! It is like the shower of spring, when it softens the branch of the oak; and the young leaf lifts its green head." These are not fictions. They prove, on the contrary, that their authors were deeply acquainted with the principles of human nature. But a poet, greater than *Ossian* or *Shakspeare*, one who was endowed with inspiration from Heaven, has told us, that there is "a time to weep and a time to laugh;" and of this truth, a greater than all these, has given us his own transcendent example.

If *JESUS*, the Son of God, could weep; if he could weep over the relics of a poor man: If *JESUS*, who was God himself, could shed tears of sympathy, when he beheld *LAZARUS* stretched on the bed of death; what son of humanity shall be ashamed to give vent to his sympathies and his sorrows, in that sacred effusion which swells and overflows the heart, that it may leave it free from agitation, and resigned to the will of Heaven.

It was not, however, for *LAZARUS*, that "Jesus wept," because he had already determined to raise *Lazarus* from the dead, and restore him to his kindred and his country. The sight of *LAZARUS*, a pale and lifeless corpse, may indeed have given new force to the painful reflection of the fall of man, which "brought death into the world;" a reflection whose poignancy alone might well have caused his hallowed tears to flow. But as *Martha* and *Mary*, the beloved sisters of *Lazarus*, were overwhelmed in grief for the death of their brother; as they beheld his remains sinking into the tomb, and nature moved them to that anguish of soul that flows from the severance of the tenderest ties of humanity; was it not very natural that *JESUS*, the mild and the benevolent, should sympathise in their sufferings? *Martha* had anointed his feet, and wiped them with her flowing hair, in token of her faith and devotion; and *Mary* he knew also as one wedded to the glorious scheme of redeeming love. He listened with the most feeling solicitude to the supplications of these fair daughters of *Bethany*. He saw the lovely mourners bending in silent sorrow over the sad relics of their departed brother; and would shortly be turned into joy, by the resurrection of *LAZARUS*; yet such were the refined feelings of our Redeemer, that he was touched with keen compassion for the sorrowing sisters—and tears bedewed the face of the Son of God!

How sacred is sympathy! How divine is that sensibility from which it flows! It descends, as we see, from Heaven, since the Son of God felt its force, and melted into tears at the sight of human woe!

"JESUS WEPT." But the occasion which caused the overflowing of his sacred feelings, was one possessing peculiar interest. It was *WOMAN*, whose sorrows touched him, and melted his heart into tenderness. *HE*, who, in the manger had known a mother's love, and experienced a mother's ever watchful solicitude; *HE*, who, notwithstanding the *DIVINITY* of his person, had drank in infancy the streams of life from the maternal breast, and found protection from every ill in the circling arms of maternal affection; *HE*, it may well be presumed, could not behold, but with tears of compassion, the pangs of grief and anguish which rent the bosoms of *Martha* and *Mary*, when imprinting, as they thought, the last token of affection upon the lips of *Lazarus*, their dying brother. *WOMAN*! ever interesting *WOMAN*! it was for you, that the Saviour of the world shed tears of sorrow at *Bethany*! What woman will not

feel the force of this fact! What woman will not make it the source of solemn and serious reflection! Ye fair daughters of the present age, whether ZION claims you as her votaries, or the WORLD engrosses your affections; let the fact, that "Jesus wept" for the sufferings of your sex, sink deep into your hearts. If you have followed the examples of Martha and Mary; if you have felt the same solicitude for a token of your Redeemer's favour: If you have sought his temples as the sanctuaries of your faith, and taken delight in the refreshing streams of life which flow from the eternal fountain of his WORD; still you cannot reflect upon the tears which he shed at Bethany, without feeling your faith strengthened, and your gratitude increased. If, on the contrary, you have been strangers to his kingdom of love, and glory, and righteousness, and joy without end! If you have not known the volume of his word, nor delighted in its principles and precepts: If you have not sought his "ways of pleasantness," and his "paths of peace:" If the WORLD has led you astray after its vanities, and you have altogether neglected to make the "man of sorrows" the "man of your counsel;"—now—now is the time to remember that HE wept when woman wept, and made her griefs his own! Remember this, and reflect, that in the dispensations of his eternal goodness and wisdom, NOW may be YOUR APPOINTED TIME, NOW may be THE DAY OF YOUR SALVATION!

"JESUS WEPT!" But be it remembered that he did not weep for himself. He wept over Jerusalem, because of her sins and transgressions; and he wept over the remains of LAZARUS, because he sympathised with Martha and Mary. But did he ever weep for himself? Did he weep when JUDAS betrayed him? Did he weep on the mount of Olives, when his agonized frame sweated drops of blood? Did he weep when he was buffeted? Did he weep when the crown of thorns, the emblem of Jewish contempt and derision, prest upon and pierced his sacred temples? Did he weep when he was nailed to the cross? Did he weep, when, in his last agonies, he was mocked with vinegar to quench his thirst, and alleviate his torments? No—no—he did not weep—for in all these afflictions he knew full well that he was suffering what was decreed for him, by the will of his Father, from the foundation of the earth, and not a solitary murmur escaped his hallowed lips. When he wept, he did not weep for himself; but he wept for others: And from this fact, we derive an argument for the beauty and benignity of that religion, which he came to promulgate, and died upon the cross to establish; and to establish it upon so sure a foundation, that "the gates of hell shall not prevail against it." The Christian's tears, therefore, are not the tears of selfish sorrow. His own infirmities, his own calamities, he can bear with resignation to the DIVINE WILL. But the infirmities and calamities of others, whether sons of Zion, or brethren of the human race, excite his commiseration, and call forth his tears. How enviable is that heaven-born fortitude, and that sacred sympathy, which enable us to bear calmly our own misfortunes, while they force us to weep, as "JESUS WEPT," for the sufferings of others! Such is the fortitude

of the real Christian! Such is the sympathy of those who look to Christ their Redeemer, for the mitigation of their miseries here, and the consummation of their hopes in "another, and a better world."

V.

CORRECTION.

The account of the DEDICATION of the Second Presbyterian Church, in this city, was copied from the last VISITANT, into the *Albany Register* of Tuesday, with the addition of the following note, by the Editor of that paper. This note, it is due to Mr. Boardman, to copy into the VISITANT.

V.

"We are requested, in behalf of the TRUSTEES above-named, to correct an error, made inadvertently in the above article, by the Editor of the CHRISTIAN VISITANT. It appears, that Mr. PUTNAM furnished the exterior design of the building, and laid the under foundation; and that Mr. JOHN BOARDMAN was afterwards the sole superintendent and builder, and planned as well as finished the interior structure. And several of the Trustees who called upon the Editor, assure us, that great credit is due to Mr. BOARDMAN for his perseverance, skill and ingenuity in carrying on and finishing the building. Those Editors, who may copy the article from the *Visitant*, will please to add this correction."

To the honour of several ladies of this city, members of St. Peter's Church, we announce, that they have requested permission to hang, at their own expense, the Pulpit and Reading Desk of the Church, with black, as a testimony of respect to the memory of the late Right Rev. Bishop Provoost.

V.

The congregation of the new Presbyterian Church, in Chapel-street, have unanimously voted to present a call to the Rev. JOHN CHESTER, of Hudson, to become their spiritual teacher and pastor.

[Gazette.]

* * To-morrow, the Rev. Mr. WOODBRIDGE will preach in the Presbyterian Church, in Chapel-street. Service to commence at the usual hour in the morning.

TO READERS AND CORRESPONDENTS.

We are indebted to the politeness of a clerical gentleman, in New-York, for the interesting EXTRACTS from the CORRESPONDENCE of the BRITISH and FOREIGN BIBLE SOCIETY, which enrich our columns of this day. The progress of gospel light, as revealed in these EXTRACTS, is so rapid and so extensively diffused, that every friend of ZION must rejoice in the prospect of beholding all nations, and tongues, and people, blessed with the benign influence of that religion, which breathes "peace on earth—and good will to man."

Our thanks are due to a clerical gentleman of this city, who furnished the Fourth Report of the Directors of the Oneida Bible Society, and the Fifth Report of the Board of Managers of the New-York Bible Society. The Documents shall receive due attention.

FITHIL, is under consideration.

On a critical re-examination of INQUISITOR, we find it incompatible with the principles of this work.

* * Once more the Editor begs leave to call upon gentlemen, both clergymen and laymen, who feel truly zealous in the cause of their Divine Master, to employ, now and then, a leisure hour in writing for the VISITANT. Can a leisure hour be better employed? If it can, we resign our claim. But if it cannot, we have a right to claim it, in behalf of society, in behalf of sinners who may be snatched from ruin by the labours of genius and piety united. And are not the improvement of Society, the preservation and extension of morality and religion, and the salvation of perishing souls, objects of sufficient importance to interest the feelings, and call forth the exertion of the faculties, of the best and brightest men, of whom our city or state can boast? We discover great anxiety in our worldly pursuits; we overflow in zeal for our civil and political liberties, as the repletion of so many of our public journals with ingenious and elaborate appeals to patriotism and

public spirit, bears ample testimony. But of what avail will be civil and political liberty, if gained at the expense of our eternal happiness? If in rushing forward to the temple of liberty, we lose sight of the straight and narrow way, that leads to a brighter temple and a purer duty, in another world, we shall find in the end, that we have dearly purchased temporal freedom, at the expense of eternal slavery and chains, in the regions of that GRIM DESPOT, whose senses are for ever regaled with the woes of the damned, with "weeping, wailing and gnashing of teeth!"

SUPERSTITION.

We extract the following article from the *Encyclopædia Britannica*. The picture it exhibits of a horrid superstition practised in Egypt, while it serves to excite our abhorrence of imposture, and pity for its deluded votaries, strengthens, at the same time, our faith and confidence in the religion of our fathers, which is free from all such idolatry, as not only disgraces, but proves the fallacy of the Mahomedan faith.

ACHMIM, a large town of Upper Egypt, situated on the eastern bank of the Nile. "One admires there (says Abulfeda, as quoted by Mr. Savary) a temple, which is comparable to the most celebrated monuments of antiquity. It is constructed with stones of a surprising size, on which are sculptured innumerable figures." Though this town be fallen from its ancient splendor, it is still one of the most beautiful of Upper Egypt. According to Mr. Savary, an Arab prince commands there, and the police is well attended to. The streets are wide and clean, and commerce and agriculture flourish. It has a manufactory of cotton, stuffs, and pottery, which are conveyed over all Egypt. It is the same that Herodotus calls *Chemmis*, and Strabo *Panopolis*, or the city of Pan, who was worshipped there. Herodotus says, that Perseus was a native of this city, and that his descendants had established festivals there in his honour. It has lost its ancient edifices, and much of its extent; the ruins of the temple, described by Abulfeda, being without its limits, to the north. Nothing remains of it but some stones, of such magnitude that the Turks have not been able to move them. They are covered with hieroglyphics. On one of them are traced four concentric circles, in a square. The innermost of these contains a sun. The two succeeding ones, divided into twelve parts, contain, one, twelve birds, the other, twelve animals, all most effaced, which appear to be the signs of the zodiac. The fourth has no divisions, and presents twelve human figures; which Mr. Savary imagines to represent the twelve gods, the twelve months of the year, and the twelve signs of the zodiac. The Egyptians, says Herodotus, are the first who divided the year into twelve months, and employed the names of the twelve gods. The four seasons occupy the angles of the square, on the side of which may be distinguished a globe with wings. Mr. Savary thinks it probable, that this stone belonged to a temple dedicated to the sun, that the whole of these hieroglyphics mark his passage into the signs of the zodiac, and his course, whose revolution forms the year. The columns of this temple have been partly broken to make lime and millstones. Some of them have been transported into one of the mosques of Achmim, where they are placed without taste; others are heaped up in the squares of the town.

Mr. Savary tells us of a serpent which is worshipped here, and is the wonder of the country. "Upwards of a century ago (says he) a religious Turk called *Scheik Haridi* died here. He passed for a saint among the Mahometans; who raised a monument to him, covered with a cupola, at the foot of the mountain. The people flocked from all parts to offer up their prayers to him. One of their priests, profiting by their credulity, persuaded them that God had made the soul of *Scheik Haridi* pass into the body of a serpent. Many of these are found in the Thebais, which are harmless; and he had taught one to obey his voice. He appeared with his serpent, dazzled the vulgar by his surprising tricks, and pretended to cure all disorders. Some lucky instances of success, due to nature alone, and sometimes to the imagination of the patients, gave him great celebrity. He soon confined his serpent *Haridi* to the tomb, producing him only to oblige princes and persons capable of giving him a handsome recompence.

The successors of this priest, brought up in the same principles, found no difficulty in giving sanction to so advantageous an error. They added to the general persuasion of his virtue that of his immortality. They had the boldness even to make a public proof of it. The serpent was cut in pieces in the presence of the Emir, and placed for two hours under a vase. At the instant of lifting up the vase, the priests, no doubt, had the address to substitute one exactly resembling it. A miracle was proclaimed, and the immortal *Haridi* acquired a fresh degree of consideration. This knavery procures them great advantages. The people flock from all quarters to pray at this tomb; and if the serpent crawls out from under the stone, and approaches the suppliant, it is a sign that his malady will be cured. It may be imagined, that he does not appear till an offering has been made proportioned to the quality and riches of the different persons. In extraordinary cases, where the sick person cannot be cured without the presence of the serpent, a *pure virgin* must come to solicit him. To avoid inconveniences on this head, they take care to choose a *very young girl indeed*. She is decked out in her best clothes, and crowned with flowers. She puts herself in a praying attitude; and as the priests are inclined, the serpent comes out, makes circles round the young suppliant, and goes and reposes on her. The virgin, accompanied by a vast multitude, carries him in triumph amidst the general acclamation. No human reasoning would persuade these ignorant and credulous Egyptians that they are the dupes of a few impostors: they believe in the serpent *Haridi* as firmly as in the prophet."

BIOGRAPHICAL.

The following biographical sketch of the late Bishop PROVOOST, of New-York, whose death is announced in our OBITUARY of this day, is copied from a New-York paper. We suspect the same friendly hand which drew this imperfect portrait of that excellent and faithful Servant of the Gospel of our Lord, might readily produce one, which would prove more satisfactory and more generally interesting to the friends of the venerable deceased, to the Episcopal Society at large, and to all those of every denomination who revere virtue, piety and good works.

BISHOP PROVOOST,

May be considered as the Father of the Episcopal Church in America. He was among the first who crossed the Atlantic to obtain the Episcopate for the American Church, and was the very first, who, on that occasion, received Consecration from the English Bishops.—To this distinction, his qualifications, independently of his situation in the Church, eminently entitled him. Possessed of an insatiable thirst for knowledge, he early devoted himself to the study of science.—Blessed by Providence with ample means, he availed himself of the advantages which the English Universities afforded. There he passed several years; and having thus laid a solid foundation for extensive literature, and then, from a natural inclination and a sense of duty, devoting himself to the Church, he returned to his native land to bestow the benefit of his labours. In the incessant and faithful discharge of his professional duties, his studies were never intermitted; and, as might naturally be expected from such incessant application, joined to a clear and discriminating judgment, he became the most profound scholar, both in ancient and modern literature, which the Church in this country, since her foundation, has had to boast.

The distinctions in the Church, to which Bishop Provoost attained, however they might be in others the object of desire and pursuit, were in him matters of self-denial. His unconquerable love of study made him court retirement; and when he was, as it were, dragged from his beloved retreat, he sacrificed his own wish to a sense of duty, and from regard to the desires of others, and to render essential benefit to the Church, yielded almost reluctantly to what imperious circumstances seemed to demand. Bishop Provoost indeed seems to

have been raised up, and preserved by Providence for times of singular trial, and singular moment to the Church. At the close of the American Revolution, when the friends of the Episcopal interests were trembling for her destiny, Dr. P. was the only clergyman in the Church who could engage the prevailing interest and influence in her behalf. To promote this object he was induced to leave his retreat in the country, whither he had for several years retired; and the consequence was, that his inflexible integrity, and mild and conciliating deportment, soon reduced all to harmony and peace. When the acquisition of the Episcopate became an object of desire to the American Church, Dr. Provoost was considered universally as the most suitable character, both for qualifications, for dignity of mind, and for amiable deportment, to be promoted to that office in this state. At the call of the Church, he reluctantly yielded to the necessity, and at an advanced period of life, crossed the Atlantic in order to complete the organization of the Church.

When he had thus rendered the most beneficial services, and paved the way for the exertions of others, he again retired to his beloved study, and passed his concluding years in tranquillity and peace. Equally amiable in private life, as he was devoted to science, and a firm and conscientious discharge of duty, he was beloved by a numerous acquaintance, and enjoying the comforts and consolations of that Heaven-born religion which he had preached to others, he passed his days calmly contemplating and preparing for his final change.

DOMESTIC INTELLIGENCE.

NEW-YORK, SEPT. 11.—The funeral of Bishop Provoost took place on Thursday. Owing to the short time for preparation and notice, arising from the full habit of body in which the Bishop died, the tokens of respect were not such as would otherwise have been witnessed. Yet as far as information could be imparted, a solicitude was manifest to pay the last sad offices of affectionate regard. All the Episcopalian clergy of the city, and some visiting brethren, attended, as did also most of those of other denominations. The Pall, covered with the Bishop's robes, was borne by the elder of the Clergy, among whom were some of the Bishop's old acquaintances and friends. In the procession was the Lieutenant Governor, the Judges of the Courts of the United States, the Mayor, Recorder, and Members of the Corporation. Gentlemen of the Bar, &c., and the members of the different public bodies with which the deceased had been connected, as the Vestry of Trinity Church, Trustees of the College and of the Charity School, together with an immense number of the members of the Church, as well as of other denominations, who, besides the immediate friends and relations, attended out of a deeply implanted and long standing regard.

The procession, headed by the children of the Episcopal Charity School, of which Bishop Provoost had for many years been the protecting guardian and friend, moved at 6 o'clock, down Greenwich-street, up Partition-street, and thence down Broadway to Trinity Church. During the whole time the bells in the city were tolled by order of the Corporation. As the procession passed St. Pauls, where the family of the Bishop used to attend divine service, the deep toned sound of that noble bell, which appeared to be muffled, seemed to speak the sense of his attendants of his former faithful services, as well as a regret for the happy days that are past, and greatly added to that deep feeling of sorrow which pervaded the attending multitude.

When the procession arrived at Trinity Church, after a solemn and mournful dirge from the organ, full service was performed. The Psalms and lessons were read by the Rev. Mr. How; a sermon was preached by the Rev. Dr. Harris; and the funeral service was performed at the interment by the Rev. Mr. Jones. The Church was immensely thronged, and the effect was deeply solemn and impressive.

The members present, who had for many years been witnesses of the parochial labours of their departed Rector, bore testimony to the representations of the preacher, when he stated the regular, uniform, unintermitted and conscientious discharge of the duties of the Sanctuary, for which the Bishop was remarkable; his amiable, easy, yet dignified deportment towards all the members of his flock; and especially his charity and kindness to the poor.

The clergy who had been under his episcopal jurisdiction, bore equal testimony to the representation, of that inflexible integrity, that uniform adherence to principle, that spirit of impartiality, that cool, deliberate judgment in investigating, and that firm, unshaken constancy in executing, which appears in every part of Bishop Provoost's administration. He sought the happiness of his clergy, as the preacher justly enforced; he studied their comfort; he guarded against any unhappy collisions, or he took the most effectual means to heal them. His house ever presented a home to every visiting member of his spiritual family; and there they met with a hospitality, and a welcome truly affectionate and parental. Looking back with gratitude upon these favourable days for the peace of the church, and pierced with regret that they have bid a long and mournful adieu, they feel, and they acknowledge, that Dr. Provoost was, not only titularly, but in reality and truth, "The Right Reverend Father in God," of his clergy and of the church. [Evening Post.]

GREENE BIBLE SOCIETY.

At a meeting, pursuant to public notice, in the village of Cairo, the 8th instant, for the purpose of forming a Bible Society for the county of Greene:—

The Rev. BERAH HOTCHKIN, was chosen Chairman,
And ELISHA WISE, Secretary.

On motion, it was deemed expedient in the view of the persons present, to form a BIBLE SOCIETY, for this county, and resolved, that measures should be pursued accordingly.

Secondly—Resolved, that a committee of three persons should be nominated to prepare a constitution, and present the same at the next meeting; and that the Rev. David Porter, D. D. the Rev. Peter S. Wyncoop, and the Secretary, be said Committee.

Thirdly—Resolved, to meet again in the Presbyterian Meeting-House, in Catskill, on Tuesday the 29th day of September next, which is the second day of the term of the next circuit court: And that the Secretary give notice of this adjournment in the public newspapers. BERAH HOTCHKIN, Moderator.

ELISHA WISE, Secretary.

Those persons of the different denominations of Christians in the county, who are desirous of seeing the word of God in every family, are invited to attend the next meeting, on Tuesday the 26th of September next.

Catskill, August 14, 1815.

SARATOGA BIBLE SOCIETY.

On Thursday, the 24th ultimo, agreeably to previous notice, a number of the inhabitants of the county of Saratoga, assembled at the Court-House, in Ballston, for the purpose of forming a Bible Society.

Rev. SAMUEL BLATCHFORD, D. D. was chosen Chairman,
And Rev. GILBERT M'MASTER, Clerk.

The Chairman briefly and appropriately stated the occasion of the meeting and opened it by prayer; when after an interesting discussion of the subject, it was unanimously resolved, That a BIBLE SOCIETY be organized in the county of Saratoga. A Constitution was then adopted, to which sixty-six Members immediately subscribed.

The following Officers were then chosen:—

Rev. SAMUEL BLATCHFORD, D. D. President.

DIRCK C. LANSING, } Vice-Presidents.

JAMES MAIRS, }

GILBERT M'MASTER, Corresponding Secretary.

REUBEN SEARS, Recording Secretary.

ELISHA POWELL, Esq. Treasurer.

MANAGERS.

Rev. Parker Adams, Rev. Abijah Peck, Salmon Child, Isaac B. Payn, John Taylor, Ezra Nash, George Palmer, John W. Taylor, John Dunning, Amos Hawley, Jeremy Rockwell, William Foster, James Brisbin, jun. and Guert Van Schoonhoven.

An unanimity and zeal were manifested, which encourage the hope, that the Society will rapidly encrease, and be enabled successfully to prosecute the object for which it has been formed.

EXTRACTS
FROM THE CORRESPONDENCE
OF THE BRITISH AND FOREIGN BIBLE SOCIETY,
SINCE THE LAST PUBLICATION.

1. *From the Rev. Dr. Carey. Calcutta, Aug. 26, 1814.*

In all parts of India the call for the Holy Scriptures is so great, that every exertion to print them sufficiently fast to answer the demands, has hitherto been inadequate. The dominions of the Bible are extending daily; and new tribes hear, in their own tongues, the wonderful works of God. Beside the Tamul, Cingalese, Persian, Malayala, and Mayla, (which we have not translated, but only printed,) the Word of God is now translated, or under translation, into twenty-five languages by us; twenty-one of which are actually in the press, and nothing hinders the remaining four from going to press, but some trifling work to complete the founts for them. This is a work, upon the accomplishment of which my heart has been long set; whether I shall live to see its completion, I know not. But I trust a foundation is laid, upon which the building will be carried forward, till the edifice is completed. There are, however, in the East, many languages still remaining, in which no translation of the Scriptures exists, and no attempt to translate into them has yet been made. I trust the Lord will smile on the work, till the whole of these also be added to the list of the languages in which the word of God is given to men.

2. *From the Rev. M. Thompson. Madras, Dec. 18, 1813.*

The demand for the Scriptures in Madras, in the native languages, is still considerable. In the course of the present week, three *Brahmins* have come to me for New Testaments: two of them had been before; one from the country, about 20 miles off, who had received a copy of the Tamul from me some weeks ago, and who now brought another Brahmin, a neighbour, with him, for the Gentoo: he is himself a Mahratta Brahmin; and it would have delighted you to have witnessed the joy with which, on this occasion, he received a copy of the Mahratta Gospels, which I had got from Calcutta since he was here before. The other is a Brahmin from the Black Town, to whom I had given the first part of the Tamul New Testament, about six weeks before, with a promise of the second part, if, upon reading the first part carefully, and giving me some account of what he read, he should desire it. This man, a Gentoo by birth, and a Gentoo Teacher, wishing for the Scriptures in that language, and finding them yet translated, in part only, into Gentoo, immediately offered himself to undertake to complete the Translation from the Tamul. But as the work is in hand at Vizagapatam, and a learned native, also, in Madras, has for some time past been employed on another, for his own gratification, I left him to do as he pleased on further reading and consideration, without other encouragement than this—that if he should do so, and would bring his translations to me, not less than a Book, or an Epistle at a time, and they should be approved on examination, I might give him some reward.

3. *From the Rev. J. C. Supper, Pastor of the Reformed Congregation at Batavia, and Foreign Secretary of the JAVA AUXILIARY BIBLE SOCIETY.*

BATAVIA, SEPT. 3, 1814.

REV. AND DEAR SIR,

My letter of May last will have informed you, that an Auxiliary Bible Society was to be established here on the 4th of June. This has now actually taken place in the house and under the Presidency of his Excellency Lieutenant Governor Raffles. The designation of this Society is, "*The Java Auxiliary Bible Society*, the object of which shall be to encourage the circulation of the Holy Scriptures, without note or comment, throughout Eastern Asia, and especially among the native Christians of that part of the globe."

On the 24th of August, the Committee held their second Meeting,

at which I was elected Secretary for the Foreign Department. I was charged to communicate to you, in the name of our Society, the following Resolutions, which were unanimously agreed upon at this Meeting.

"1. The Java Auxiliary Bible Society wishes to co-operate with the British and Foreign Bible Society."

"2. The new Testament shall be translated into the Low Malay dialect, and be printed as soon as possible."

There is between the high and low Malay a still greater difference, than between high and low German, or even the German and the Dutch language. The high Malay is spoken in the upper parts of the island of Java, and the other in the lower; as for instance, in Batavia and the whole neighbourhood. The Holy Scriptures have long since been printed in the high Malay dialect, but not in the low, although many thousands of people speak the latter, without being able to understand the former. On this account it appeared a primary duty, incumbent upon our Society, to provide the native inhabitants of our city, and its nearest neighbourhood, with the bread of life; and afterwards, by the blessing of God, to extend its sphere of activity farther, when perhaps the inhabitants of Japan will next deserve our attention. But the Japanese language is said to be so difficult for Europeans to acquire, that we are not a little concerned how to procure a translation into that tongue, which we are so desirous of having.

But He, with whom alone is wisdom, who has already removed so many obstacles to make way for his word, and who never is at a loss for means or instruments, will certainly know how to overcome these difficulties. We have already raised here, in Batavia alone, a fund of about seven or eight thousand rupees, in subscriptions and donations; and we trust our resources will increase in proportion as the Bible cause becomes more generally known.

4. *From the Rev. G. R. Nylander. Yongroo, West Africa, Sept. 1, 1814.*

I would beg you to send me a few Arabic Bibles, the distribution of which will perhaps be attended with great blessings. I had five Bibles, four of which I have given away, and keep one for my own use. Two I gave to Dalamodu, a strict Mahomedan: he kept one, and sent the other to Wonkapong; and, as a great number of Mahomedans visit the king of Bullom, I presented one to him, saying, that this is the book which makes man wise and good; it is God's word; he speaks to us in this book, by Moses, the Prophets, and Apostles, and by his Son Jesus Christ: This is the book which I wish to translate into the Bullom language, and to teach children and old people to read it. The king was very glad to have such a good book in his possession; and to the first strangers that visited him, he recommended this "white man's book," as they call it. Several of the learned ones visited me: we read a few passages; and they were astonished that a white man should have written this book in their favourite language. Some time afterwards, I went to see the king, and saw about twenty Mahomedans sitting together in deep conversation, and an aged Mahomedan teacher in the midst of them reading the Bible: he visited me, and begged for a Bible. I was very glad to put that invaluable book into his hands. He is pretty well acquainted with the New Testament, and likes to converse on the subjects contained in it. With great thankfulness he accepted the Bible and said, "when I come home, I shall read this book to all my people."

5. *From the Rev. Dr. Brunmark. Gothenburgh, June 3, 1814.*

Again, through the goodness of God, I salute you on Swedish ground. I arrived here on the 31st of May, after a pleasant passage of little more than five days. On the 1st of June, Professor Rosen accompanied me to the Bishop, to whom I had the honour of delivering the letter from our excellent president, Lord Teignmouth; which he received, and heard read to him, with every mark of the liveliest gratification: and I related to him what had passed in England concerning the progress of the Bible-cause since I was here last. I need hardly tell you, that he received me very kindly, and heard me with great attention.

The Society in this place has been very active, and deserves truly the name of an Auxiliary to that in Stockholm. They have collected above 5,000 rix dollars Banco, the greater part of which they have sent to the Stockholm Society, from whom they have lately ordered a fresh supply of 1,000 Bibles, and 500 New Testaments; for all which they have paid beforehand.

6. *From the Danish Gazette, Aug. 8, 1814.*

The Right Rev. Doctor Munter, Bishop of Zealand; the Counsellor of State, Thorkelin; the Professor P. J. Moller; the Counsellor of Justice, Frost; the Professors Thorlacius, J. Moller and Bronsted; also the Resident Chaplain of our Lady's Church at Copenhagen, Mr. Mynster; have made a Proposal in a Memorial received at the Chancery, that as in several countries, particularly in England, Bible Societies have been established, which have laboured with success in spreading true Religion, partly by having caused the Bible to be translated into, and printed in, languages not known before; partly by distributing several hundred thousand copies of the Scriptures, either gratis or at a moderate price; several persons in Denmark are also desirous to establish such a Society, and have therefore invited others to support this undertaking; and many have already manifested an inclination thereto, after having previously solicited His Majesty's most gracious patronage: They have thereby signified, that such a Society would be very advantageous, not only because the use of the Bible would by such means be rendered more general among the people, when this book is presented to them at a reduced price, but also under the consideration that His Majesty's dominions contain countries, in the languages of which the Holy Scriptures have either not been translated, or copies have not been sufficiently multiplied. And they thus request, that the Members of the Society may be permitted to assemble, under his Majesty's most gracious Approbation and Protection, and in due time to lay before His Majesty the Laws which they propose for its institution and operations.

This Memorial having been most humbly submitted by the Chancery to His Majesty, he has been pleased, under date of the 23d of June last, to resolve as follows:—

"With peculiar pleasure we learn, that the Right Rev. Doctor Munter, Bishop of Zealand, and several others, exert themselves to establish in our Kingdom of Denmark, a Bible Society, with a view of spreading Religion by distributing Bibles to the people, either gratis, or for a moderate payment. We therefore do hereby grant to the said Society, under the name of *'The Bible Society, in our Kingdom of Denmark,'* our highest Protection."

7. *From Mr. Gilbert Van der Smissen, one of the Secretaries of the Hambro'-Altona Bible Society, to the Foreign Secretary.*

ALTONA, DEC. 20, 1814.

REV. SIR,

Still recollecting, as I do, the lively interest which, at your visit two years ago, you took in the concerns of the Bible Society, and the warm wishes you expressed for the establishment of a similar institution in Hamburg and Altona, I feel most happy, by direction of our Committee, to announce to the venerable British and Foreign Bible Society the fulfilment of your wishes, in the actual formation of a *Hambro'-Altona Bible Society*, a copy of whose rules I take the liberty to inclose.

How much the exertions of the Rev. Mr. Paterson have contributed to the accomplishment of this important and happy event, both his own letters, and the report of the Rev. Dr. Schawbe, who personally assisted at the first Meeting of our Society, will testify: yet our Committee, deeply penetrated with a sense of the high value of his services, consider it their pleasing duty publicly to acknowledge the same; and to congratulate the Parent Institution on the acquisition of a character so highly distinguished by indefatigable zeal in promoting the cause of God and his Word.

Accept then Rev. Sir, the inclosed paper, as an additional proof of God's continued protection and blessing still attending the exertions of the British and Foreign Bible Society: and be pleased to consider the establishment of a similar institution in Hambro' and Altona,

in a two-fold point of view; both as a prognostic of better days, with regard to genuine Biblical Religion, which, alas! had deeply declined with us; and as a pledge of the most cordial union subsisting with reference to the best of all possessions between two cities, whose inhabitants have, for many years past, been connected by the ties of neighbourhood, similar fate, and mutual friendship.

In the name of the Directing Committee of the Hambro'-Altona Bible Society, at the head of which you will find a distinguished Member of the Government, and several other persons of eminence, I earnestly request you to recommend our Society to the Parent Institution in London, for acceptance into the number of its kindred Associations.

May it please God to bless the earnest endeavours of the sincere friends of the Bible, in such a degree, that not only the poorer classes of the people may be duly supplied with the same; but the rich, also, induced by the renewed acknowledgment of the high value of the gift bestowed on mankind through the Bible, to emulate each other in reviving, in their houses and families, the ancient custom of our revered forefathers, of a daily respectful perusal of this sacred Volume! Then, and then only, the pious expectations of genuine friends of the Bible, among all religious professions, names, and nations, will be realized.

8. *From the Rev. Mr. Miville, Secretary of the Basle Bible Society.*
DEC. 24, 1814.

We have already purchased out of the 200l voted to us on the 4th of October, 1813, 4,000 Ratisbon New Testaments, and 600 copies of that published by the Rev. Leander Van Ess. The latter were chiefly distributed by that gentleman himself, and some sent to Brunswick, for the use of Catholics in that place. Of the Ratisbon edition, which seems to meet with general acceptance, we placed 1000 copies at the disposal of Baron de Wessenberg, Vicar General of the Bishoprick of Constance, who expressed a desire to disperse them in his diocese. 600 copies were distributed in Bavaria; and 400 are on their way to Austria.

1,000 were sent from Ratisbon to St. Gall, where they will be distributed in the eastern parts of Switzerland, and in Suabia.

1,000 we have ordered to Basle, in order to supply some of the poor in the western parts of Switzerland and Alsace.

The produce from the cheap sale of some copies, is applied, by our Correspondents to pay the binding for the poor. We also get many bound at our expense.

If any surplus remains, we shall immediately purchase an additional number of Testaments. Yesterday, a worthy priest, in the Canton of Lucerne, wrote for 200 copies.

9. *From the Rev. W. Voppcl, Member of the Consistory of the Duchy of Eisenach, in Saxony, addressed to the Rev. Dr. Schawbe.*

EISENACH, DEC. 5, 1814.

DEAR SIR,

A severe illness, from which I am only now recovering, has prevented me from acknowledging earlier the receipt of the 150 dollars, as a gift of the British and Foreign Bible Society. From the same cause, I have made less progress than I could wish, in the appropriation of the money, though it was the very first object of my attention, when I was again capable of thinking. For that purpose, I requested my colleagues to join me, and wrote to some of the most pious and active Clergymen in the Duchy, in order to obtain from them authentic information on the extent of the want of Bibles in their respective districts; in consequence of which I have already received many applications for them; but not yet the general account of the situation of their congregations.

In this town and its vicinity, I have, with the aid of my colleagues, instituted a minute enquiry; although I have not given publicity to my real object, from fear of being overwhelmed with applications, which have already been so numerous, that I am not able to comply with the tenth part of them. This desire for the Word of God is, however, extremely gratifying, and animates me with new zeal in the discharge of my duty. A friend to religion in this town, has added

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to my stock, twelve Bibles and seventy New Testaments. Following your advice, I gave them to those who are too poor to afford even a few pence for one; but wherever it is possible, to sell them at a trifle more than the expense of the binding, while I entirely exclude all those who can afford to pay the full price. I shall transmit to you, my account, properly examined and certified. I am anxious to render this Institution permanent; and endeavour to obtain subscriptions for that purpose; being fully convinced of the invaluable benefit which would thereby be conferred upon my country. Among the poor, there is still much love to religion, which requires nourishment and support. Accept my warmest thanks for having enabled me to supply it. Much good will be done by your donation; and the thanks which I receive, are due to God and the generous British and Foreign Bible Society, to whom I beg you to present the expression of my gratitude and admiration. I should have added a statement of the extent of our wants, with regard to the Scriptures, were I not desirous to obtain the most correct information from the country. Some idea of it may, however, be formed from the letters I have already received, in one of which, a Clergyman, who has the inspection of a small diocese, writes thus:—

"At every visitation, I perceived a great want of Bibles in the schools, as well as among poor families. I must not leave it to the Ministers of my diocese to state the numbers wanted, for that would be so great, that modesty would forbid me to ask you to supply them."

10. From the Rev. Dr. Mac Intosh, a Director and English Secretary to the Netherlands Bible Society at Amsterdam. Feb. 24, 1815.

The following is a list of the Bible Societies in the United Netherlands, with the months in which they were respectively instituted. They are all, with the exception of the first, divisions of the Netherlands Bible Society.

1. English Bible Society in Holland, Netherland Bible Society—	March,	1814.
2. Amsterdam, - - - - -	June,	ditto.
3. Rotterdam, - - - - -	July,	ditto.
4. The Hague, - - - - -	August,	ditto.
5. Enkhuysen, - - - - -	ditto,	ditto.
6. Utrecht, - - - - -	Sept.	ditto.
7. Haarlem, - - - - -	Oct.	ditto.
8. Leyden, - - - - -	ditto,	ditto.
9. Dordt, - - - - -	ditto,	ditto.
10. Assen, - - - - -	ditto,	ditto.
11. Vlaardingen, - - - - -	Nov.	ditto.
12. Groningen, - - - - -	ditto,	ditto.
13. Delft, - - - - -	ditto,	ditto.
14. Leenwarden, - - - - -	ditto,	ditto.
15. Middleburg, - - - - -	ditto,	ditto.
16. Goes, - - - - -	ditto,	ditto.
17. Schiedam, - - - - -	ditto,	ditto.
18. Gud Bergerland, - - - - -	Dec.	ditto.
19. Zutphen, - - - - -	ditto,	ditto.
20. Alkmaar, - - - - -	ditto,	ditto.
21. Maassius, - - - - -	ditto,	ditto.
22. Gorcum, - - - - -	Jan.	1815
23. Hoorn, - - - - -	ditto,	ditto.
24. Zwall, - - - - -	ditto,	ditto.
25. Zirczee, - - - - -	ditto,	ditto.
26. Zalt Bommel, - - - - -	ditto,	ditto.
27. Breda, - - - - -	Feb.	ditto.

A plan has been adopted for instituting Bible Associations in Amsterdam and its environs; according to which, Amsterdam and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed. The smallest sum will be received, and the Annual contribution of One Guilder, payable quarterly, or monthly, or weekly, will entitle any person to be a Member of those Associations. The plan is accompanied with an Address, setting forth the nature, progress, and

moral good effects of the Bible system, &c.; and from ten to twenty thousand copies of it will be immediately printed, and in due time circulated.

11. From Robert Ralston, Esq, Treasurer to the Bible Society. Philadelphia, Nov. 7, 1814.

The Bible Societies in the United States have increased to the number of sixty-five, and one other was expected to be established at Cincinnati in the State of Ohio, on the 5th of last month. An impulse is given to this blessed work, which leaves no room to doubt, that the hand of the Lord is in it; and by the still small voice of his holy word, the nations of the earth, in the four quarters of the globe, are blessed. Succeeding this remarkable circulation of the Sacred Scriptures, I trust will be, the outpouring of the Holy Spirit; so that by the word and the Spirit there will be a great and glorious ingathering of precious souls to the Church of Christ. In the United States it is truly a calamitous time, and of sore rebuke; but the exertions of Christians appear not to be lessened, in endeavouring to forward the good work of the Lord.

The Committee of the British and Foreign Bible Society, in presenting the foregoing Extracts of recent Correspondence to the Subscribers and Friends of the Institution, beg leave to remind them, that the Expenditure in Grants of pecuniary aid to Foreign Bible Societies, has increased with the number of those Establishments, and with the progress of their respective operations. The Committee trust, therefore, that the exertions of the Auxiliary Societies, Branch Societies, and Bible Associations, in the United Kingdom, will keep pace with the growing exigencies of the Parent Institution; and enable it to accomplish its sacred and benevolent object, the communication of the Holy Scriptures "to every nation and kindred, and tongue, and people."

JOHN OWEN,
JOSEPH HUGHES,
C. F. A. STEINKOPFF, } Secretaries.

London, March 7, 1815.

RHODE-ISLAND BIBLE SOCIETY.

At the annual meeting of the Bible Society of the State of Rhode-Island and Providence Plantations, holden at Providence on the 5th instant, the following gentlemen were elected officers for the ensuing year, viz.

His Excellency WILLIAM JONES, Esq. President.
Rev. WILLIAM PATTEN, 1st Vice-President.
Right Rev. ALEXANDER V. GRISWOLD 2d ditto.
FREEBORN SISSON, Esq. 3d ditto.
ETHAN CLARK, Esq. 4th ditto.
JAMES HELME, Esq. 5th ditto.
OBADIAH M. BROWN, Esq. Treasurer.
THOMAS BURGESS, Esq. Secretary.

TRUSTEES.

Messrs. Thomas P. Ives, Thomas L. Halsey, Abner Kingman, Walter Paine, Robert Rogers, Samuel Eddy, and Samuel Whitehorn.

OBITUARY.

CANADA. In Quebec, M^{rs}. FRANÇOISE HUOT, wife of F. Huot, Esq. of that city. In Montreal, JAMES DUNLAP, Esq. an old, enterprising and respectable merchant. Mr. MYERS MICHAELS, a respectable merchant. Mr. NICHOLAS HAYES, late Hospital Surgeon, in the first battalion, King's Regt. 39.

VERMONT. In Bennington, M^{rs}. ELIZABETH TICHENOR, wife of Isaac Tichenor, Esq. late Governor of Vt. aged 58. Amiable and exemplary through life, her virtues will stand on long record, in the memory of those who were favoured with her acquaintance. Gapt. ISABOD PADDOCK, 66. Mr. SIMON HERVEY, 74. In Wells, M^{rs}. HANNAH GREEN, wife of Mr. Ebenezer Green, 68. In Windsor, M^{rs}. SOPHIA GILKEY, daughter of Mr. William Gilkey, 23. In West-Windsor, M^{rs}. HANNAH PATRICK, relict of Mr. Benoni Patrick, 60. In Rutland, M^{rs}. CHARITY, wife of Mr. Ephraim W. Bisbee, aged 26 years. Consumption had gradually wasted her body. The roses had faded from her cheeks; her form indeed had felt decay; but her spirit seemed to brighten as it took its flight.—Calmly she looked to the grave, which assuredly was opening for her, and through the

darkness there she beheld the light which shall ever shine. Her late comely form was but the casket of a diviner jewel. The serenity of her mind suffered little from the boisterous elements, which often encloud, deform and agitate others. As her life was a model for the good, her death may be the envy of the great. Her children rise up and call her blessed. Her husband praiseth her in the gate. At her funeral, the Rev. Heman Ball preached a very appropriate and affecting discourse, from Job vii. 8—"The eye of him that hath seen me shall see me no more."—**MASSACHUSETTS.** In Boston, the Rev. JOHN MURRAY, senior Pastor of the First Universal Society, in his 75th year. Mr. WILLIAM ANDREWS, 38. Mrs. SALLY BELL, wife of Mr. Henry Bell, 42. Mr. LEMUEL CRANE, 35. Mr. ISRAEL ELLIOTT, of N. H. and graduate of Vermont University, drowned in the harbour, 27. Mrs. CATHARINE LOMBARD, relict of Capt. Ephraim Lombard, 67. In Bradford, Mrs. REBECCA PAYNE, 71. In Dalton, CALVIN WALDO, Esq. counselor at law, in his 56th year. In Watertown, Mr. JAMES E. WHITNEY, 29. In Rutland, drowned in the fish-pond, Dr. JOHN FIELD, of New-Braintree, a respectable physician. In Georgetown, Mrs. MARY FISHER, 31. In Warwick, Mrs. JOANNA POMROY, wife of Mr. Jonah Pomroy, 73. In Montague, Mrs. DEBORAH CANEDY, wife of Mr. Isaac Canedy, 67. **RHODE-ISLAND.** In Newport, Mrs. LYDIA LAKE, wife of Mr. Jonathan Lake, 36. Mr. LOUIS JOUYEV, 65. On the 2d inst. drowned in Long-Island Sound, Mr. JOHN C. GARDNER of Newport, 34. Mr. Gardner was a respectable merchant in Charleston, S. C. and was going on a visit to Newport, when the accident happened which consigned him to a watery grave. In Providence, Mrs. PHEBE YOUNG, relict of Mr. Gideon Young, merchant, 88. Mr. JAMES PECKHAM, 53. Mr. ROWSE POTTER, son of Mr. Wm. Potter, 2d, an interesting young man, 25. In Cranston, Miss WYBRA RANDALL, 24. **CONNECTICUT.** In Hartford, Mr. JOSEPH W. SEYMOUR, 53. Miss HULDAH SEYMOUR, daughter of Mr. Freeman Seymour, 21. Miss MARTHA OLCOTT, daughter of Mr. Ezekiah O'cott, 27. In New-Haven, Mrs. URIANA PINTO, wife of Mr. Wm. P. 33, and MARIA, his daughter, 12. In Wethersfield, Mr. RICHARD MONTAGUE, 86. Mr. DANIEL WOODHOUSE, Jr. 18. In Burlington, Mr. DAN PECK, 62. In Enfield, Mr. GIDEON PEASE, 62. In Norfolk, Mrs. ELIZABETH FAIRCHILD, 93. In Coventry, Mrs. ANNA BRIGHAM, wife of Capt. Gershom B. 66. In Middletown, Mrs. MARCY HUBBARD, wife of Captain Joseph H. 78. In Litchfield, Mrs. ELIZABETH PIERPOINT, wife of Mr. James P. 59. In New-London, Mr. AMOS KEENEY, 60. In Waterford, Mrs. AMY OTIS, wife of Deacon O. 71. Mrs. MARY DART, widow, 85. Mr. WILLIAM DART, Jun. 58. Mrs. ESTHER CHAPPEL, widow, 45. In Preston, Mrs. DESIRE GERE, wife of Mr. Elisha G. 73. In Preston, Mr. EBENEZER LEONARD, 74. In Windham, Mr. JOSEPH ALLEN, 77. In Ashford, Mr. WILLIAM HOLT, 72. In Mansfield, Mr. SETH CONANT, 66. **NEW-YORK.** In New-York, in the 73d year of his age, Right Rev. SAMUEL PROVOOST, D. D. Bishop of the Protestant Episcopal Church, in the state of New-York. In Montgomery, Orange co. Dr. DAVID GALATIA, 68. A real Disciple of the Lord Jesus, in whom there was no guile. In Saugerties, Ulster co. the Rev. THOMAS WOOLSEY, aged 41 years. He was a respectable and worthy preacher of the Methodist Society, and his example in life

was worthy of emulation. In Hudson, Mrs. ELIZABETH THURSTON. Her sick bed afforded a lesson never to be forgotten, and a proof of the perfection of faith in the Lord Jesus Christ, not to be refuted. When her gentle spirit fled, all believed, that for her to die was gain—"Blessed are the dead that die in the Lord." In Catskill, after a long and painful illness, which she bore with Christian fortitude, Miss MARY LAWRENCE, in the 21st year of her age, an amiable daughter of Col. Merchant Lawrence. In Troy, Lieut. THOMAS VAIL, late of the 29th U. S. Infantry, and son of Moses Vail, Esq. lately deceased. In Lansingburgh, Mr. THOMAS WALBRIDGE, 23. In Cortland, Mrs. LUCY TANNER, wife of Mr. George T. 31. **NEW-JERSEY.** In Newark, Mrs. SARAH EARL, wife of Mr. Robert E. in the bloom of life. Mrs. POST, at an advanced age. Mrs. TILLOU, wife of Mr. John T. 37. In Cranetown, Mr. JEPHIA CRANE. In New-Brunswick, Mr. ROBERT EASTBURN, in his 73d year. It may truly be said of him, as is said of Job, "When the ear heard him, it blessed him, and when the eye saw him, it gave witness to him; because he delivered the poor that cried, and the fatherless, and him that had none to help him: the blessings of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy; he was eyes to the blind, and feet was he to the lame; he was a father to the poor, and the cause which he knew not of, he searched out." In Somerset, Mrs. CATHARINE M'COLM, wife of Mr. Henry M'Colm. At her funeral a Sermon was delivered by the Rev. Peter Labach, from the 71st Psalm, "Thou which hast shewed me great and sore trouble, shall quicken me again, and shalt bring me up again from the depths of the earth." In Woodbury, Mrs. ELIZABETH HENDRY, w. of Dr. Thomas H. with whom she had lived in matrimonial connexion more than forty years. She was, in every relation of life, the practical Christian. **DELAWARE.** At his seat in Delaware, RICHARD BASSETT, Esq. formerly Governor of that state, one of Mr. Adams's Judges, and father-in-law of Mr. Bayard, lately deceased. **PENNSYLVANIA.** In Philadelphia, of a wound received at the launch of the U. S. ship of war Franklin, Mr. JAMES FULLERTON, a respectable ship-joiner. Mr. JOHN ADAMS, printer, aged 50. Mrs. ELIZABETH MAY, w. of Mr. Adam M. Mrs. SARAH STOKES, w. of Mr. James S. 55. **NORTH-CAROLINA.** In Salisbury, Gen. JOHN STEELE, a member of Congress at the adoption of the Constitution, and afterwards Comptroller of the Treasury of the United States. **OHIO.** In Marietta, ARTEMAS SWEARINGEN, Esq. formerly of Sterling, Mass. In Elsworth, Mr. HAYNES FITCH, 80, formerly of Norwich, Connecticut.

IN ALBANY. On Wednesday last, HESTER, daughter of Mr. SAMUEL KNOWER, and grand-daughter of Thomas Donnelly, Esq. aged 4 years and 9 months. A rude fellow on horseback, rode over this promising child, and bruised her so shockingly, that she died a few hours after. On Thursday morning, at the village of Bath, opposite this city, Capt. JEREMIAH CLARK, formerly of Newport, It. I. aged 82 years. Through his long life, Captain Clark sustained the fairest character for industry, integrity, enterprize, and usefulness.

POETICAL DEPARTMENT.

ORIGINAL.

THANKSGIVING
FOR NATIONAL PEACE.

GREAT GOD OF MERCY, and of boundless love!
Before whose throne angelic armies bow:
Thy matchless glory shines in Heaven above,
And praise from lips of countless millions flow.

We join with them, to praise thy holy name,
And lay our humble off'rings at thy feet,
With joy, thy wonders, we will loud proclaim,
Thy condescending mercy to repeat.

Thou led'st our fathers to these Western shores,
And granted them this happy land of peace;
They planted vineyards, and enlarged their stores,
Thy bounteous hand bestow'd a vast increase.

Thou' War appear'd—we own thee as our God—
Thou' thousands slain, were scatter'd o'er our earth,
Thy mercy sheath'd the desolating sword,
And still'd the nations who exult in death.

Thy sov'reign power has caus'd us to rejoice,
Thou reign'st on high, beyond the eternal hills;
Earth trembles at the thunder of thy voice—
Thy frown is death, and life is in thy smiles.

In such a Friend—Oh, may we ever trust,
And hope in God, tho' earth should quake with fear,
Tho' lofty mountains crumble into dust,
Tho' ocean rage, and all its billows roar.

Great King of Nations, we adore thy pow'r,
Not to ourselves, the honor doth belong;
Thy arm deliver'd in the darkest hour,
The glory thine—and thine shall be the song.

Sweet Peace, again resumes her gentle sway,
And sum'rous blessings follow in her train;
Now Liberty triumphant, shall display
Her halcyon pennant on the unruffled main.

Oh, let our praises up to God ascend,
And may Columbia still thy mercy know;
Thy kind protection to her sons extend—
And grace throughout her borders, richly flow.

AIRAM.

SELECTED.

From BYRON'S "HEBREW MELODIES."

THE DESTRUCTION OF SENNACHERIB.

THE Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;

And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breath'd in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostrill all wide,
But through it there roll'd not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmeared by the sword,
Hath melted like snow in the glance of the Lord!

* * * *

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